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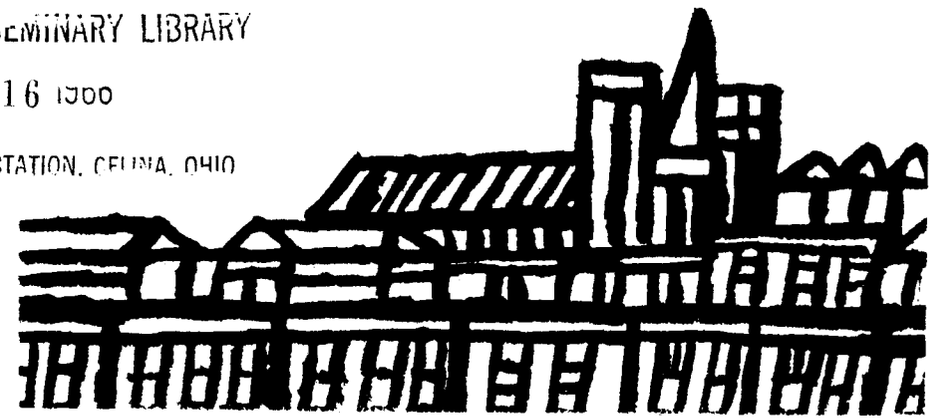

Liturgical Issue

A DULL NEW DAY

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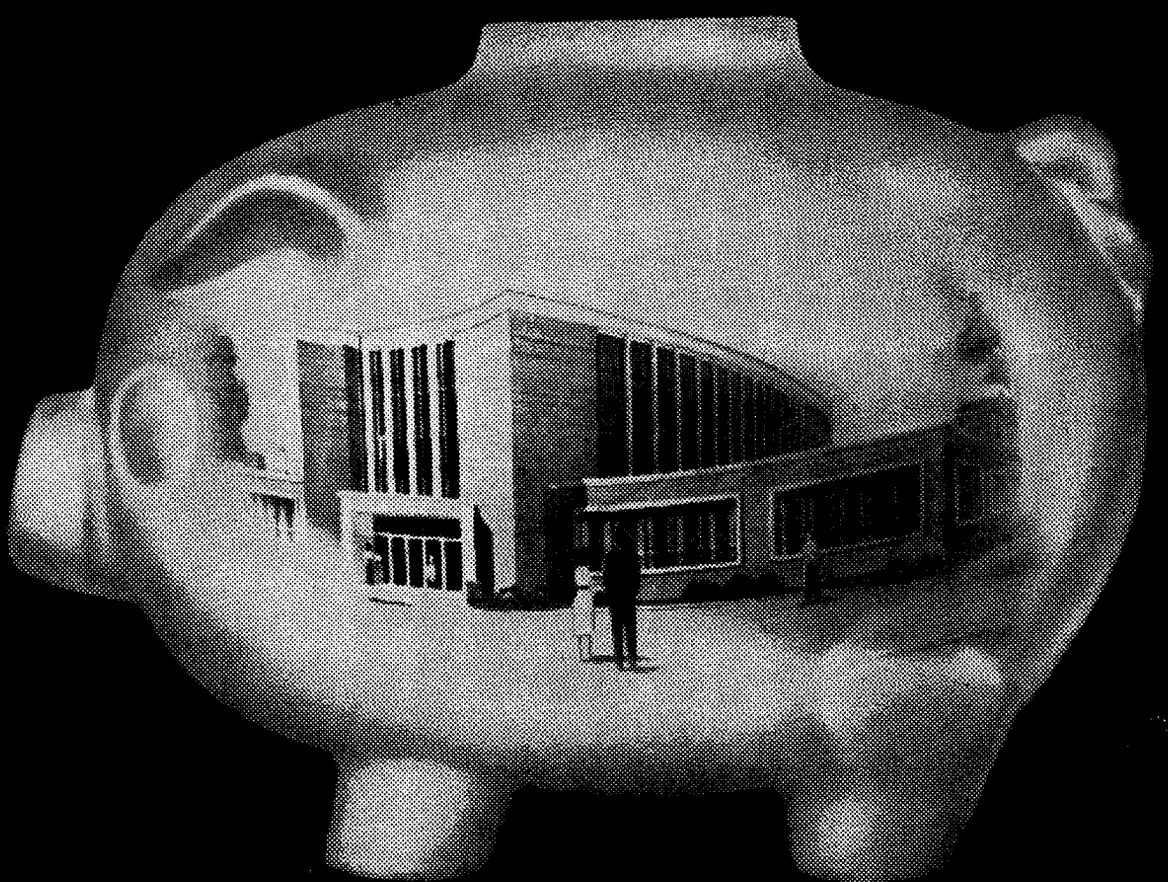

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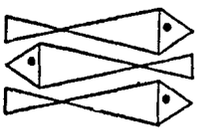

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NEWS AND VIEWS

Education Summary notes that there are many more Catholic grade schools than there were a year ago, but fewer pupils "because the 141 dioceses continue to cut class size. Classes in large city schools now average 36 students. New York public schools have 30."

•

Rabbi Sherwin Wine of Birmingham, Michigan, has added a new wrinkle to the irrelevance-of-God school by describing himself as an "ignostic." "Let's take the statement 'There is a God,' " he said. "The theist says, 'I know exactly what you mean by that statement, and it's true,' The atheist says, 'I know exactly what you mean by that statement, and it's not true.' The agnostic says, 'I know what you mean by that statement, but I wish I knew if it were true.' The ignostic says, 'I don't know what you're talking about.' "

•

A press release from Genesco, Inc., predicts that the auto-safety craze will catch up to the garment industry. It foresees flame-retardant clothing, abrasion-resistant fabrics, air-conditioned apparel (unexplained), non-slip shoes, and improved safety belts that plug into a man's suit or a lady's foundation garment.

•

An unsung bard in St. Mark's Parish, Westbrook, Connecticut, made a breakthrough in the parish bulletin with the poem "I'm the Daddy of a Nun." The last two stanzas are:

"Since to err is only human,
There's a whole lot on the slate
That I'll have to make account for
When I reach the golden gate.

"But then I'm not a-worrying
About the deeds I've done,
I'll just whisper to St. Peter:
'I'm the daddy of a nun.' "

•

Softening the news for fragile readers: Most analysts think the most newsworthy finding of the Greeley-Rossi report on Catholic education was that the schools don't have much religious impact on pupils unless there has already been a firm Christian foundation at home. A "straight" news story, then, would go something like the one in the New York *Times* (July 25), which began: "Education in Roman Catholic schools has been 'virtually wasted' on three quarters of the students. . . ."

Confronted with this bitter pill, National Catholic Welfare Conference News Service deftly began its account this way: "Father Andrew Greeley says Catholic schools have the greatest impact on the religious life of students who come from homes with religious parents." Since the headline is usually written on the basis of the news article's first sentence, the bad news is thus sugar-coated in an innocuous headline. The Brooklyn *Tablet* headlined it "Study Sees Significant Relation in Catholic Schooling, Adult Life," which is untrue, but has the advantage of not troubling anyone's slumber.

•

Excerpts from the views of five English Catholics on birth control (from *Nova* magazine):

Paul Johnson (editor, *New Statesman*)—"Contraception, which ought to be peripheral to Rome's interests, has now become a threat to her survival."

Auberon Waugh—"If the Catholic Church wishes to survive only as a post-menopausal rest home for those of its members who decide to return, let its unmarried theologians continue to expound the moral distinction between free and retarded ovulation . . ."

Norman St. John-Stevas—"Contraception looks as though it may be regarded less as a grave sin than as an imperfection."

Christopher Hollis—"It is not surprising that very many couples should decide that they have no alternative but to follow their own consciences and that confessors should advise them to do so."

Magdalen Goffin—"The whole thing has become a paper system, absurd in theory, impossible in practice, and just about as relevant to her (the average woman's) spiritual life as Mrs. Beeton's Household Management is to the inhabitant of an igloo."

•

Senates of priests are being set up in the Diocese of Grand Rapids, Mich. (Bishop Allen J. Babcock) and the Archdiocese of San Antonio, Tex. (Archbishop Robert E. Lucey). Archbishop Joseph T. McGucken of San Francisco has also been reported as encouraging his priests to organize a senate.

•

Variants of God-is-Dead: Political analysts tell us "Dodd is Dead." Father De Pauw insists that God is alive but the Church in Europe is Dead. *Poor Howard's Wednesday Afternoon Post* has surprised Massachusetts readers by pointing out that man is dead, and Earl H. Brill, writing in *The Christian Century*, tells us that sex is dead. The final words on the subject, on the wall of a Greenwich Village bar, are "Camp is Dead." Underneath someone added, "Death is camp."

•

Cardinal Heenan of England delivered a statement recently claiming that China's absence from the United Nations made hopes for world unity "illusive." The following week, hailing a decision by the British Council of Churches to "spearhead an all-out attack on world poverty," he called on all Christians to influence politicians in favor of foreign aid.

His statement read, in part: "Here is one fact which is so eloquent that no comment is needed. The national income of the whole of India (nearly 500 million people) in 1965 was $31,000 million; that of Africa (nearly 200 million people) was $30,000 million; and that of Latin America (nearly 200 million people) was $60,000. The total income of these vast continents, was therefore, $120,000 million. This is roughly the sum which the western powers and the Communist governments spend on armaments."

JOHN LEO

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CORRESPONDENCE

"Art-less Catholics"

Jacksonville, Fla.

To the Editors: *Vere dignum et justum est aequum et salutare* (if you will pardon the Latin) that Mr. Daniel P. Moynihan be congratulated for his very perceptive analysis of a few of the problems which scream for protest in the Roman Catholic Church ("Artless Catholics," July 1). As he has expressed so well the way I feel about the New Music, I will pass over that subject, wiping the tears from my eyes, and dwell as briefly as possible on one of my pet peeves, Church architecture & décor in general, the Shrine of the Immaculate Conception, in particular. My opinion is influenced by an uncle, Dr. Edward Pace, erstwhile Professor of Philosophy and Psychology at the Catholic University (died 1938). The idea of the Shrine was conceived during his lifetime and when he learned of the expenditure to be reckoned with, six million dollars, astronomical in that far era, his simple, intellectual soul was shattered. He wanted no part in the extravaganza, because having the best interests of the University at heart, he perferred to expend any large sums available on improving the scholastic standards; laboratories, research, library, speech clinic for the perfecting of diction (sermons?) and incidentally, raising the salaries of professors. Fortunately for his peace of mind he departed this life before the sum estimated for the completion of the Shrine had skyrocketed to sixty million (so goes an unauthenticated report).

In these ecumenical days of "togetherness," the name Immaculate Conception seems strangely inappropriate for a "National" place of worship. As Mr. Moynihan advises . . . the time has come to protest, so I am protesting against the name of the Shrine because it signifies a controversial doctrine decreed 1854 an article of faith which ever since . . . has been an article of divisiveness.

Those who criticize should suggest a remedy . . . so . . . although too late to

(Continued on page 540)

NEWS & VIEWS: 514 **CORRESPONDENCE: 515**
EDITORIALS: 515
THE VANISHING RAILROADS: *William V. Shannon* **517**
A DULL NEW DAY: *John B. Mannion* **519**
PROTESTANTS AND LITURGY: *Martin E. Marty* **522**
GENEVA, 1966: *Harvey Cox* **525**
RELIGIOUS SLUM-DWELLERS: *Daniel Callahan* **530**
VERSE: *R. de Golikov Bozarth* **524** *Nancy Price* **528**
BOOKS: 535

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AIRLINE STRIKE

The airline strike, which at this writing appears no closer to a settlement than it was a month ago, has put 100,000 people out of work; it costs the airlines $7 to $9 million a day and casts an ominous shadow over an already shaky national economy. The near-settlement from the White House appears to have taken a good deal of pressure off the President, and Congress, which jealously guards its prerogatives in so many other areas, has refused to act for various reasons, traditional and untraditional. Interventionists point out, accurately enough, that the airlines are semi-public facilities, heavily endowed through public funds. The Federal Aviation Agency has spent more than $700 million to aid construction of airports; $840 million more from the public treasuries have gone into various operation subsidies, and $750 million toward the financing of air communications systems. Thus the New York *Times* can write that "a strike against the airlines, which are regulated as a public service, is in effect a strike against the public."

But of course no one is anxious to invoke compulsory arbitration, which predictably works to the advantage of management. "What bargaining power," asks Senator McGee, "does a workingman have if Congress is going to jump in and tip the scales every time there is a dispute?" Congress will hardly step in every time a major labor dispute arises, but the mere threat to do so that would be the fruit of intervention here would place labor at a serious disadvantage for the foreseeable future. In the airlines dispute, as in the recent New York transit strike, once labor has walked out it has staked a great deal on a large settlement. Compulsory arbitration is unlikely to produce much more than could have been had in the pre-strike negotiations. Understandably then, a compulsory settlement translates into labor language roughly as "strikebreaking." When Senator Javits asks the Johnson administration "to assist Congress in forming a permanent pattern which would represent an ultimate guarantee to safeguard the public interest," labor hears it as an invitation to a permanent pattern that would rob it of its major weapon—the right to strike.

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The President, impaled on the horns of the dilemma, has attempted to wriggle off—Attorney-General Katzenbach's memorandum suggesting that the President might be acting illegally if he intervened seems painfully ingenuous.

Yet while he refuses to force an end to the strike, the President seems to be doing as much as he can to keep the pressure on both sides. The inaction of Congress, amplified by the proximity of the fall elections, reflects as much legitimate confusion as political cowardice. On balance, we think the reigning opinion that any intervention should be left to the White House is sound enough. The President, as the natural focus of the nation's concern with its economy, is in day-to-day touch with the state of the economy and the state of the strike. He is better positioned to be able to judge whether the strike has, in fact, become so intolerable to the economy as to outweigh the possible long-term negative effects on the labor movement. He is also clearly more able to act swiftly in such a case than the Congress.

In our opinion the strike has not yet reached this point. The strike is hurting badly, but it is not the national catastrophe that would warrant the last resort of compulsory arbitration.

ON IMPLEMENTING THE COUNCIL

The great and unanswered question left hanging in the air at the end of Vatican II was the extent to which the spirit of the Council would be implemented at the grassroots level. The answer is now starting to filter through. In a useful series, "Post-Conciliar Programs," *America* (June 11, July 9, Aug. 6) has been presenting the replies of various chancery offices in answer to a request that they outline their programs to implement the Council's work. The results are occasionally edifying, frequently worthy only of a yawn and, now and then, only an incitement to laughter.

To take the latter category first, the chancery office of the diocese of Monterey-Fresno thinks it worthy of mention that "The *Central California Register* . . . carried articles and stories on Council." The Archdiocese of Chicago, going all out we suppose for our underdeveloped brethren, has "Six priests of archdiocese serving missions in Panama and Bolivia." The diocese of Sacramento is sponsoring a "Series of 15 quarter-hour radio programs . . . to explain the decrees of Vatican II." And in Los Angeles: "Vicar for Religious sent to Rome for four months to make contacts at Congregation for Religious . . . in order to be fully informed on the mind of the Church regarding religious and to observe modern trends."

That's not all these dioceses are doing of course. Almost all of the chancery offices report a good bit of ecumenical activity, special sermons devoted to the conciliar decrees, the appointment of laymen to one or another diocesan commission, jubilee masses, incipient clerical senates and active clerical discussion groups. All of these things are to the good. They are also, in light of the major work of the Council, unexceptional efforts. There is nothing in any of the replies to suggest that any of the dioceses or archdioceses are at all close to being turned upside down.

Among the more exceptional programs—and there are not many—one should mention that, in Detroit, "Archbishop Dearden has met with representative groups of clergy and laity, each time for seven-week period, to discuss and discover problems as well as proposed solutions."

In Sacramento "Liturgical workshops on the deanery level conducted regularly by Diocesan Liturgical Commission." In Saginaw, Michigan, "Bishop Woznicki striving to get all parish schools to form their own school boards with representation from laity." In Madison, Wisconsin, "ecumenical groups of priests and ministers have met once a month for two years." (Actually the difference between the exceptional and the unexceptional is not very great.)

It is hard to get either indignant or enthusiastic about all of these implementations. It is perfectly conceivable that some of the seeds now being planted will grow into beautiful flowers. At the moment, though, they seem more likely to be swallowed up by the weeds of institutionalism. There are the weeds of bureaucracy, which effectively choke the initiative of pastors, priests and laymen.

There are the weeds of paternalism, and they too often strangle the kind of candid exchange needed between bishop and priests, and priests and laymen. There are the weeds of the Catholic construction industry, which makes the raising of money, the building and maintenance of facilities, the rattle of the collection basket the main day-to-day concern of most parishes and chancery offices.

It will take nothing less than a revolution to make a garden out of the American institutional church. It is good that parish and diocesan reforms are being undertaken. It is good that bishops are trying to get around to the churches under their jurisdiction. It is good that some laymen are, here and there, beginning to be given some responsibilities. Anything at all which is done is to the good.

But the distance between the meager efforts now afoot and the revolution required is still enormous. If anything, the distance is greater now than before the Council. At least in those not-very-distant days the sights were set low; little was done, but then little was aspired to. Now the aspirations are high; and still very little at all is being done.

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NATIONAL AFFAIRS

THE VANISHING RAILROADS

Passenger service on railroads over long distances is in danger of disappearing in the eastern half of the United States at the very time when conditions have become favorable for its revival and improvement.

The New York Central, which is scheduled to merge next month with the Pennsylvania to form the largest and richest railroad in the nation, has announced that it is petitioning the Interstate Commerce Commission to discontinue through service from New York to Chicago. It would still be possible for a traveler, if he were sternly persevering, to go by train between the two cities but it would involve taking day coaches and changing trains three times. There would be no sleepers, no diners, no club cars. The Pennsylvania has already asked the ICC to reduce from two trains to one the service it now provides between the East Coast and St. Louis, thus probably foreshadowing the ultimate abandonment of its long-distance service. These events are in accord with a development already far advanced in the East; except for short commuter runs, it is now impossible to travel by train north of Boston to Maine, New Hampshire, and Vermont and the night train from New York to Montreal has also been discontinued.

West of the Mississippi and in Canada, several railroads still run fairly comfortable long-distance trains and either break even or make a small profit on these passenger operations. But even in these areas, there are major exceptions. Train service has virtually disappeared between most points in Texas. The Southern Pacific last spring was permitted to drop through-service between New Orleans and Los Angeles although the angry passengers on the train's last run sent a round-robin letter of protest to the ICC. The same line is currently seeking to discontinue the two trains a day it runs between San Francisco and Los Angeles.

The railroads and their apologists usually offer two arguments in behalf of their retreat from passenger service. First, they contend that just as the railroads supplanted the stagecoach and the canals in the last century, it is inevitable "progress" that the faster airplane and the private automobile should now replace the railroad in the transport of passengers. There is no public right or necessity, they argue, why the traveling public is entitled to the maintenance of the older, slower mode of transport. Secondly, they contend that it is purely a matter of economics involving prices, profits, the allocation of resources, and a railroad's duty to its stockholders. If freight is more profitable than passengers, then that is a signal under the capitalist system that freight should be expanded and passenger service cut back.

If railroads really were disappearing or becoming outmoded, as the stagecoaches were, and if railroads were, like a corner grocery store, merely private enterprises with no large social costs involved, these would be compelling arguments. As it is, they are merely proofs of the superficial, haphazard manner in which the debate over transportation policy has been conducted. A necessary, valuable, and highly desirable portion of a balanced transportation system is being abandoned in a fit of absence of mind. It is a decision that the public and government policy-makers will keenly regret in the near future, perhaps as early as a decade from now. This is, of course, not to mention the millions of devoted railroad travelers who deplore it right now.

We have all become so accustomed in this country to thinking of the railroads in terms of "poor mouthing" about passenger deficits, groaning about unfair competition from trucks and airplanes, and pleading for the discontinuance of this or that type of service that it is astonishing to stand back and look back at the actual facts. These are that the Class I railroads in this country have as a group been averaging close to a billion dollars a year in profits in recent years. The value of their shares has risen considerably on the stock market in recent years because their earnings are up. The Pennsylvania Railroad, for example, earned a net profit in the first six months of 1966 of $18,000,000, a gain of more than $4,000,000 over the comparable period last year. (This was profit strictly from the operation of the railroad; the company owns real estate, pipelines, and other subsidiaries that brought its over-all profits for the first half up to $41 millions or nearly $3 a share.) Its merger partner, the New York Central, is doing as well.

In the twenty years since the end of World War II, the railroads have made a capital investment of over $18 billion in modernizing, mechanizing, and automating engines, cars, terminals, freight yards, traffic controls, and communications. Of course, this investment follows the long drought of the Depression and the war from 1930 to 1945 when very few capital improvements were made, but the fact remains that the railroads have largely overcome their modernization lag and have laid the basis for being keen competitors in the future. Their strong flourishing condition could scarcely be less comparable to the dying stagecoach lines and canal companies of a hundred years ago.

It is even more startling to see America's railroads in a world perspective. Except for the government-owned railroad in Switzerland and the privately-owned Canadian Pacific, railroad lines all over the world lose money—

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except those in this country. As the London *Economist* observed (July 9, 1966): "Only the American railroads can claim to make a handsome, smacking profit." The reason is not hard to find. In moving freight, railroads have a big advantage over their competitors when it comes to carrying heavy, bulky products over long distances. Since the United States is a highly industrialized country of continental size, railroads here can exploit their natural advantage much more effectively than railroads in smaller countries such as England or France. The average shipment of freight in this country is hauled a distance of 400 miles compared to 120 miles in France and only 65 miles in Britain. But if the government-owned lines of Europe and Japan do less well than American lines with freight, they have smaller losses or even make money on their passenger service. This is because these governments have over the years followed a deliberate policy of keeping passenger fares low, trains fast and efficient, and the service on those trains excellent. The result is a much higher volume of passenger traffic, relatively speaking.

But it is here that we reach the difficult problem of the large, if invisible, social costs in all kinds of transportation. This industry is not like other purely private enterprises; every mode of transportation has received enormous subsidies, directly or indirectly, from the government, and properly so, since good transport is essential to the economic development of the nation. As a result, every mode of transport is quasi-public in nature and subject to social considerations that go beyond the profit-and-loss statement. European nations recognize these truths but the United States has never properly faced up to them. We have long suffered what Senator Clifford Case has described as a "policy gap" in transportation: "The 'gap' exists because there is a difference between what is and what could be; . . . between the separate policies of the individual modes of transportation and the constructive policies which could exist if a unified approach were sought." Case has long advocated a cabinet-level Department of Transportation which President Johnson endorsed this year and which, despite some serious obstacles in Congress, has a fair chance of approval.

Because there has been no coherent, consistent transportation policy, the government at all levels has subsidized some styles of transport at the expense of others. James Sites of the Association of American Railroads has called attention, for example, to "the tale of two terminals." The Union Station in Washington, D.C. was built by the railroads at a cost of $32 million of their own money—exactly the same amount as it cost to build the National Airport with *government* money. The railroad station pays $378,000 to the District of Columbia in property taxes, making it the second largest D.C. taxpayer; the airport pays no property taxes. Similarly, in New York, the Port Authority is now seriously considering the construction of a fourth airport at the cost of $890 million. No one suggested that the Government spend even one-tenth that sum to build the Pennsylvania Railroad a new station. Instead, Penn Station, which happened to be architecturally beautiful (or, rather, would have been if properly maintained) has been torn down to make more profitable use of the land.

Hidden Subsidies

The biggest beneficiary of government largesse has been the private automobile and the bus. Over $13 billion a year is spent by the federal, state, and local governments in the construction and maintenance of highways. Ninety percent of all trips between two cities in this country are made by private automobile; the railroads, buses, and airlines compete for the other ten per cent. But the automobile is the slowest form of travel and if all costs (depreciation of the car, maintenance, insurance, gas and oil) are prorated for each trip, it is not necessarily the cheapest form of travel, contrary to what most people assume. Moreover, there are enormous social costs. There is heavy air pollution from cars and none from clean electric trains. There is time lost in the approaches to cities and comparatively little on well-run trains. There is the appalling accident rate of automobiles; if 50,000 lives were lost every year on trains or airplanes, Congress and the country would be boiling with indignation.

There are many signs that ordinary travelers are beginning to revolt against the tyranny of the automobile and the promise of easy mobility which it offers but often cannot keep. Moreover, in another ten years, the airlines over major cities which are already heavily used will reach a saturation point. The only escape in the late 1970s from traffic jams on the road and traffic jams in the sky will be the railroad. It remains the cheapest and simplest system for the movement of both passengers and freight over long distances. The existing deficit of $350 million in passenger service will then in retrospect appear a mere bagatelle. (Even now, it can be viewed as exactly equivalent to the money the railroads pay annually in state and local taxes; in no other country in the world do railroads pay such taxes.) But will railroads still have their long-distance passenger service in usable shape in the late 1970's?

WILLIAM V. SHANNON

Summer Schedule

In keeping with the usual practice, COMMONWEAL will again appear on alternate weeks from the middle of July to the middle of September. Forthcoming issues will be dated September 2 and September 16. From then on, we will resume our normal weekly schedule.

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A DULL NEW DAY

Reform is being limited to externals

JOHN B. MANNION

The heavy snow that began falling in Philadelphia on the last day of the Liturgical Conference's board meeting hadn't a chance to dampen the spirits of that jubilant group. It was December of 1962; the first session of the Council had adjourned just a few weeks before. Someone's bishop had entrusted him with a copy of the proposed but still secret Constitution on the Sacred Liturgy and asked him to solicit confidentially the opinions of a few American liturgists. After the board meeting a few men gathered privately to hear the document read aloud.

Paragraph after paragraph was greeted by excited cheers and incredulous exclamations. It was too sensationally good to be true! The spirit, the language, the doctrine, the sweep and vision, the uninhibited commitment to reform and renewal were magnificent strides into the realities of the twentieth century. The Church's long buried treasure had been discovered and the riches were far more beautiful than the imagined wealth of the liturgical oracles. Here was pure gold and it was to be given to all God's people. The poverty of our religion was ending; the true Christian heritage was being restored to us. Rejoice, everyone, rejoice! The day of the Lord is here! Now we shall see what real Christianity is!

What happened? Where is that bright new day? It has been dawn for several years and the dim glimmer in the east isn't getting any lighter. Or is our Sunday morning experience what the shouting was all about? This is it?

Perceptive observers are beginning to report that this, in fact, is it, according to the attitudes of many. Clergy and laity formerly apprehensive about extensive liturgical reform are no longer concerned. Most of the changes are easy to take. The use of English and Mass facing the people have been almost unanimously adopted. No one seems to be objecting to the complete use of the people's language in all the sacraments and rites lesser than the Eucharist. Lay readers and commentators are fairly common. There is more hymn-singing at Mass than ever before, although numerous parishes find this difficult and some drop the practice. Communion every Sunday is increasingly the norm. But underneath all the changes, there seems to be lacking a spirit, an enthusiasm born of understanding; Sunday mornings don't look the same, but the dullness is discouragingly familiar.

On the negative, clean-up front, progress is evident. Rosary and novena devotions during Mass have become so rare they are looked on as embarrassing exceptions, usually attributed to aged, irascible pastors. Daily requiems sung by croaking organists are a disappearing phenomenon; we chuckle tolerantly as we recall our youth. The exaggerations—moral, devotional, and doctrinal—which characterized the sermons of recent yesteryears have been squelched, if self-consciously. Cheaply designed and manufactured art, vesture, and furnishings are finding an ever smaller market.

In balance, one must declare that decisive progress has been made. The liturgical transition of the past two years constitutes an upheaval of enormous proportions, an abrupt reversal of centuries of custom. Won't historians marvel that such extensive reform was effected so quickly on so vast a scale?

Perhaps they will. But it seems likely that other aspects of the case will prove more interesting and more important. The loss of earlier excitement among liturgists is not in itself surprising or particularly significant; jubilation for any reason cannot be long sustained and its

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causes are soon integrated into ordinary (if new) patterns of life. What should be recognized is that they were not excited primarily by changes in the liturgy—not even by those more substantial reforms to come. To say that liturgy itself is a means—a means secondary to its more important purposes—is not to say that its components and structure are of little consequence to the non-specialist. The condition of our public worship is of personal concern to all of us precisely because of its uniquely and supremely important place in our experience of religion. For better or for worse, liturgy shapes and reflects our Christian experience. What excited the liturgist was the promise of more meaningful Christianity for all. What now dismays the liturgist is that the reform is being limited to externals and its ultimate purposes are threatened.

The principal thrust of the Constitution on the Sacred Liturgy is perfectly clear. One may debate fine points related to ambivalent positions in regard to the retention of Latin, Gregorian chant, and classical polyphony, but one can hardly dispute that the intention of the Council Fathers was to provide a renewed vision of the Christian life and faith, with particular emphasis on liturgy's function, and to direct the broad outlines of reform and education necessary to make that vision a reality among the people. The reforms are underway—a process not difficult to accomplish since it requires a relatively small number of experts whose work is duly authorized and implemented through clear chains of command. The other and far more difficult task enjoined upon the Church—the re-education of clergy and laity—has not been taken seriously.

In the fall of 1964 and just before Lent, 1965, prior to the introduction of the first changes, there was a frantic flurry of activity in most American dioceses. It consisted chiefly of clergy conferences aimed at teaching the priests how to follow the new rules properly. (The writer was involved in a number of these affairs, which ranged from a full three days in a northwestern diocese to a breathless ninety minutes in a northeastern see.)

Every diocese can point to some educational activity during those months. But if all the lectures, all the books, pamphlets, and directives, all the demonstrations and discussions were piled on top of each other they could not be expected to tip the scales against the weight of centuries. They did succeed in introducing the changes, however, which may be a questionable gain in view of the aftermath. The very fact that our attention has been focused on the rites, on new ways of doing things, shows that we have not given much attention to the reasons behind the reform. And we are learning with each passing Sunday that that's all there is to it.

What is needed is a conviction among bishops, diocesan officials, and others in authority and influence, that the renewal of our understanding demands and deserves far more effort and attention than does changing the rubrics. The Council's wise provisions for the re-education of clergy and for the reform of seminaries, the inescapable obligation it places upon pastors for the people's enlightenment are not less important and less binding than the tones of voice or the number of signs of the cross during Mass.

The charge that the educational task of the Church has been neglected would be unfair if the object and content of that education were undefined. Here again the Constitution on the Sacred Liturgy serves as an excellent guide. It offers us a perspective on the Christian life strikingly different from the accepted pre-conciliar notions of religion. Tact or psychology may dictate that the differences be softened in a search for easy transition, but theological pussy-footing is too subtle a game for generations raised in a black and white world. Perhaps there was a day that afforded theologians the luxury of intellectual gamesmanship but modern communications have put us all in the arena and most of us don't like the rules. Furthermore, the pressures of the day, the crisis of faith in the modern world, are too urgent to be calmed by the temporizing processes of another age.

Much better proof is needed that the Church is truly committed to reform—wherever the Spirit may take us. Do we really love people more than law? Service more than authority? Authenticity and relevance more than habit and episcopal-pastoral whim? How far are we willing to go to achieve Christian reunion, to share the Church's wealth, to recognize human needs, to integrate the races, to defend personal freedom, to denounce social evil, to rid our Church of everything that does not echo Jesus Christ and His saving message? The Council promised us that the Church was moving in all these directions and more. But the boat is still in dry-dock, barely rocking.

The reluctance of renewal spokesmen to confront the issues head-on is probably rooted more in "prudence" than in timidity, but good intentions are small consolation. The lack of decisive direction and positive support for the works of reform adds to the difficulty of the task before us. The Council launched the Church vigorously forward but the momentum has not been sustained. Priests who are uninformed and unaware, or of a conservative or reactionary bent, are allowed by circumstances to lead parishes and dioceses down irrelevant paths abandoned by the Council Fathers. Indeed many of these same Fathers have returned, it seems, to pre-conciliar attitudes, especially in the matter of Rome's relationship to bishops. Certainly we do not see numbers of American bishops pursuing in their own sees the policies and spirit they endorsed so generously in Vatican II. It leaves one with little evidence against the claim that we are witnessing a quiet retrenchment.

The liberal, reform elements in the Church cast their lots with John and the Council more than five years ago. They worked hard and with patience—encouraging, cajoling, testifying. As the Council progressed, they became

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certain that the drift of things was obvious and inexorable. They are now beginning to suspect that their hopes are unjustified. What do they do next? Where do they turn? If the institution is giving them no serious hearing or effective opportunities, is it surprising when the institution is largely discarded as a framework for active service? There is nothing new here; this has been a growing phenomenon for two or three decades. The point is that the Council awakened unprecedented numbers of people (absolute numbers, not relative) and built up hopes and possibilities which now appear to be tottering.

In the liturgical field—where the way had been prepared for more hopes than most fields enjoyed—the reaction has already started. One hears of all sorts of illicit celebrations, liturgically good and bad, fashioned by clergy, laity, and religious seeking a better liturgical experience than their usual routine provides. Small groups gather around dining room tables, sharing the cup and a generous portion of the sacramental bread (often leavened loaves), in a service that is direct, simplified, shared, and sincere. Few if any vestments are used. The song is popular. The tone is natural and informal, while truly reverent.

It can be argued that such Eucharists would not be so common if the participants believed that similar formats and programs were in the offing under official auspices. These people have listened to the Church's teaching on worship and it has reached to the depths of their being. The liturgy in its present form is an inadequate expression of the Eucharist and the prospects for substantial reform seem slight. Who is listening to the liturgically sophisticated priests, teachers, and parents? Where can their ideas and experiences and insights be heard?

Perhaps their estimate of the situation is incorrect. Perhaps some of their innovations are liturgically naive or silly. There is, nevertheless, a lesson to be learned in the rise of this practice: the Church cannot afford to neglect the confidence and good will of its more advanced members. The rear guard is tolerated—sometimes pampered; a place must also be acknowledged for the avant-garde.

Four positive correctives could assuage the growing dismay, recapture the impetus of the Council, and enrich American liturgical development in depth and spirit.

What a help it would be if we knew what is going on, what will happen next, what is being considered. The secretariat for the U.S. Bishops' Commission on the Liturgical Apostolate puts out a helpful bulletin for diocesan liturgical commissions but that information doesn't usually get much further. The plans, procedures, and work of the post-conciliar commission on liturgy are kept secret until final results are officially promulgated. Our own bishops' commission keeps its cards close to its chest. The only access to the commission is through the director of its secretariat, Father Frederick R. McManus, who is thereby placed in the unenviable position of serving as channel (or filter) for every individual suggestion, gripe, request, and comment. Information should be flowing more freely to and from the bishops' commission, perhaps through advisory committees whose members would serve as points of contact with the public and witnesses before the commission —in addition to contributing to the commission's work, drafting statements and guidelines, etc. (There is a music advisory board but its function is limited and its membership has not even been officially published.)

Experimentation is a delicate subject; we are not accustomed to the idea. The Council recognized the need for experimentation and we hear that the concilium is preparing certain new rites which will be tried on a highly restricted basis. Why not experiment on a wider front, authorizing a few parishes and institutions in every interested diocese? Appropriate conferences, meetings, and conventions would serve as excellent places to acquaint people with the rites being considered and to solicit their reactions. By granting such opportunities more widely, public confidence and good will will be maintained much more easily than when secrecy, rumor, and finished products are all we get.

The education of clergy and laity must be picked up where it stopped more than a year ago, and instruction in depth should be undertaken. No narrow liturgical training is meant here, but broader education in the entire spectrum of renewal which is the only context in which reformed public worship can be fully understood. The Liturgical Conference and other organizations can offer programs, materials, and assistance, but the scale of re-education required is such that diocesan energies must be concentrated on the task. The renewal of the Church demands the principal efforts of churchmen; right now those efforts are still expended in administering the Church under pre-conciliar policies and programs. (The liturgy training programs for clergy in Chicago and New Ulm are fine examples of what can be done in large urban and small rural dioceses. We hope they will soon be extended to religious and laity.)

Finally, the spirit of progress and renewal is in need of resuscitation. It may be that bishops, teachers, preachers, and diocesan liturgical commissions do not suspect that the forward movement of liturgical renewal has been lacking steam and is now almost at a dead stop. We went so far, with great effort, and now we are going no farther. Perhaps we've been taking a necessary breather. But it is time to move on or we shall sink roots in the elementary ground around a few minor changes. Once again the voices of the Church should be raised in clear commitment to continuing progress toward a goal of profound reform. The spirit of the Council must be sustained by growing conviction, by evident progress, by positive action on all fronts. Let it be known in every rectory and convent, in every home and school, that a great work is taking shape in our midst, that we are solemnly summoned by the Spirit to refresh and renew ourselves and the Church of Him who gives us life.

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PROTESTANTS AND LITURGY

A time of waiting

MARTIN E. MARTY

In American Protestantism, the Liturgical Movement was nice, while it lasted. I use "nice" in two dictionary senses: it was pleasing; it was shaded with delicacy. And to say "while it lasted" means that the movement has radically changed and is even disappearing.

"Liturgical Movement," then, remains to be defined from the first sentence. As it was manifest in Protestantism, this movement attempted to recapture Biblical approaches to worship as the activity of the whole people of God. This activity was seen in continuity with that of the people of the past, through Christian history and in tradition. And, on wildly differing bases, these approaches were to be related to contemporary life.

For Protestants, these emphases were seen over against bad recent history. Before the Liturgical Movement took hold, much of Protestant worship and corporate life could be reduced to a message (either a lecture or a harangue) bracketed between hymns and prayers. Biblical "wholeness" was an alien category in such liturgy. Nor was the awareness of continuity in the Church's life meaningful. Ostensibly the first generation of Christian worship was seen to be normative, and its legacy was appraised through the experience of particular confessional groups in the moments of their origin in the Reformation era. Actually, the roots of the pre-Movement liturgy across much of Protestantism were more recent. Protestants borrowed certain lecture-hall features from the eighteenth century Enlightenment. The rhetoric of sensation was carried over from nineteenth century awakenings and revivals in preaching. As far as contemporaneity is concerned, the faithful were addressed in modern language—indeed, often in cultivatedly folksy and even slangy terms—but the archaic setting of worship deprived them of means for relating worship to all of life as they lived it "the other six days."

When the Liturgical Movement began to make its way, it accented ecumenical realities. Protestant worship inevitably became more "catholic," hooking on as it did to more kinds of cultic affirmations from the past and relating to more kinds of worship experience from around the world. Second, it stressed the organic: the whole of a person's being was to be involved and confronted. In careful ways, more senses were appealed to than in lecture-hall liturgy, which worked on the mind, or revival preaching, which worked on the heart. The bread and wine of the Lord's Table were to be related to the bread and wine of the table. Third, the movement began to see preaching not as performance but as a liturgical element; the sacraments regained status. The days of the parading and posturing "Princes of the Pulpit" were numbered, while craftsmanlike preaching in the parishes became more widespread.

Discerning historians might see the matrix for liturgical renewal in the nineteenth century attempt to recover a sense of the wholeness of the Church. But many scholars date the life of the Liturgical Movement in the United States from 1929, when Dom Virgil Michel arrived. It was really only in the 1930s, during the beginnings of the American Roman Catholic version of the movement, that Protestants began to feel the effects in their parishes. The denominational press and sometimes even the public media began to reflect concerns of some Protestants against what they saw to be increasing ceremonialism. Ceremonialism or ritualism were the words used to give the questionable dog of liturgy an unquestionably bad

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name in some sectors of the Church. The Anglicans were most predisposed to conscious renewal of liturgy, but Lutherans and to some extent Presbyterians, Methodists, Congregationalists, and even the freer-form bodies like Disciples of Christ and Baptists found aspects of the renewal to be congenial.

During the thirties and through World War II, while leaders were trying to define and shape liturgical renewal, there were expectable excesses. For some, liturgy was escape: often *leitourgia,* the peoples' service, was obviously "done" for the delectation of esthetes in the clergy. What the Roman Catholic movement wanted to forget, the Protestant movement wanted to remember. While Catholics were trying to push the altar out from the wall, to bring the Mass to the people, to adopt the vernacular, and to let fresh air blow through the sanctuary, many Protestants were going Gothic with their altars, were cherishing King James English (the Protestant moral equivalent of Latin) or even whispering a bit of Latin; here and there an incense pot smudged.

After World War II, purged of some excesses, the movement became more acceptable and effective. Some attributed its acceptability to the war veterans' quest for roots: Rather than be thrown at the mercy of eclectic clerics' ceremonial improvisations, they wanted to sense a connection with the Church of other times and many places. New congregations were being started in the suburbs: it was easier to introduce appropriate liturgical life in new parishes than to revise practices in weary traditional ones. The building boom gradually saw the intrusion of some better church buildings; creative consultants and architects helped provide meaningful settings for liturgy. And the Liturgical Movement provided one vantage for judging and redeeming the religious revival. Not that it was enough to check the revival's tendencies toward the baptism of the American Way of Life into equation with the Kingdom of God. But many of the more memorable moments of Christian life in the 'fifties came from liturgical experiment.

The Present

Today? Today the obsessive interests of the Protestant churches lie elsewhere. Historians of the future, scraping around for some good thing to recall from the years of the revival may see the prominence of the liturgical renewal. It is less likely that they would see or need to see this renewal holding such predominance today. The half century of church-centeredness ("Let the Church be the Church"), creative and necessary as it was, had to give way to the new world-centeredness of the Church, risky and sometimes banal as that has become.

The marks of the 1960s are fairly clear. The ecumenical movement from the Roman Catholic side has been embraced by many Protestants, the liturgically-oriented first of all. But the gritty and steely new types in Protestantism have functional interests in ecumenism: does it provide good minds and warm bodies for the theological and activist issues by which the world might actually be changed? The racial revolution has been the obsessive item beyond all others. This revolution has produced and profited from quasi-liturgical elements of its own: demonstrating, parading, processing, gathering the tribes, chanting, singing of hymns, all relate to the language of God's people in the past and may very well provide some tongue and touch for future liturgy. But race has also served to distract interest from the earlier Liturgical Movement. The ethical revolution, the nervousness about war and peace and life in the affluent society; new morality and new theology and new forms—all these have shadowed conventional liturgical development.

Not that liturgical scholars have been swept from the scene. Nor that liturgical societies are not expanding. They exist and enlarge, but they are not the news nor the current center either of frustration or hope. In the narrower sense of the term, it is rather difficult and almost touchy to bring up "cultic" subjects. A large foundation has proposed a $50,000 grant to a responsible agency to help enhance the spiritual life of seminarians. By a slight misreading but with only a little dose of cynicism, this could be interpreted as recognition that one almost has to bribe some seminarians to go to chapel.

The Liturgical Movement was nice while it lasted. Well, nothing lasts forever. Solemn assemblies long ago had a way of becoming noisy and suffocating and prophets had to storm them. If *martyria*, witness and reflection on witness, was being neglected on the one hand and *diakonia*, authentic service more obviously neglected on the other, it may be well that their nexus in *leitourgia* could later be taken for granted or traded upon or neglected or questioned for a time.

Liturgy does not let itself be left alone. Wherever men form large social movements or groups they tend to organize response in something of a cultic fashion. Stated more appropriately, where men celebrate the name of Jesus Christ by the power of the Holy Spirit, there a common language grows and new signs appear for common reading. We do not have a liturgical vacuum, then; we have liturgical chaos and perhaps the beginning of new outlines. Survey the scene:

"During a chapel service at a small denominational college in the South" last year a ritual for the "Death of God" was solemnly, so solemnly enacted. Liturgy has the element of the ludic, but one needed a sense for the ludicrous to share in it. In Chicago in 1965, at the opposite pole from that a-theistic ritual was a "get loose" service hosted by inner city ministers of the United Church of Christ. "O God, who is pregnant without husband . . . who smells and has no place to bathe . . . whose name is spick, black, nigger, bastard, guinea and kike . . . who is a bum, a chiseler . . . O God, the City, We need you:" it verged on pantheism, despite the ex-

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emplary intentions of the liturgists and the potential it holds for new, if slightly chastened, worship expression in the city.

As far as prayer is concerned, Malcolm Boyd's *Are You Running with Me, Jesus?* is leaving a mark. But by the author's own definition his prayers are individualistic and ego-centered and thus anti-liturgical in intent. Some of their language but little of their context can be drawn into "the peoples' service." Liturgical drama and dance find their way into the far-out places and even into a few suburban settings. Coffee-houses and campuses are receptive to every kind of experiment.

Music of the liturgy has been a problem. Somehow the new experimenters cannot work with jazz and folk music nor can they work without them. Folk seems more promising, perhaps because it bears continuity to so much in historic liturgy. But jazz tends to turn safe in the sanctuary: or where jazz liturgy has become spectacle, what do you do for an encore? Liturgy demands some sort of repetition and re-creation.

What is significant about all things mentioned here is the fact that it tends to go on outside the context of the conventional parishes. In this sense, they share the mood of the 'sixties. What, one might ask, does go on then in the parishes?

Now that Roman Catholics are allowed to kibitz and eavesdrop in Protestantism they have been in for surprises. Many were startled to see similarities to the Mass in Anglican, Lutheran and Presbyterian worship. Others were surprised to see how safe and static "free church" worship was, not knowing that in churches which consider themselves tradition-free, anything done twice tends to become unalterable tradition. Timidity marks liturgical life in both high and low traditions. Many Catholics have been given a glimpse of the glacial pace of change in that very Protestantism which they had been told was anarchically free-enterprising in worship, through reproduction of a letter from *The Lutheran*, a respected denominational magazine. A questioner noted that his pastor modernizes verb forms in liturgy, e.g. from "hath had mercy" to "has had mercy." *Answer*: Such changes are undoubtedly coming in the church within a few decades. Your pastor is a little ahead of the rest of us . . . it would be better to wait until a thoroughgoing revision is made.

Examples abound. Whoever polls Protestants about hymns finds that ego-centered and sentimental Victorian rousers win out every time over those gutty God-centered Reformation hymns Catholics have begun to appropriate. Every new turn at the altar or table can be tensely debated in the congregations. Despite all the talk about bread and wine and the Upper Room, most communicants still have to partake of what looks like white plastic discs and sip wine or grape juice from shotglasses or cute miniature chalices. Despite the renewal of rich baptismal language, many a cleric still dabs water on infants as if it were somehow rationed or death-dealing.

I am partly unfair. There have been real gains from the mainline Liturgical Movement, and no doubt tomorrow we shall be fusing them with the more durable fruits of the wild experiments of the present day. Protestants today are less autonomously individualist, more open to a sense of the whole church and the whole parish than they were a third of a century ago. More of them live by the church year; many of them have a consciousness of the sense of the liturgical meaning of the week or the day. The power of the symbol has been reappraised. Better church architecture and attempts at better liturgical art have had their effect. Groups like Baptists and Disciples have found that their views of Baptism and the Lord's Supper have made them attractive to Catholics and placed them in the center of liturgical life.

"God wants to be praised in the middle of the world." This line from Dietrich Bonhoeffer has chartered much of the churchlessness, the anti-cultic and a-liturgical effort of the new worldly Christians in the seminaries and the clergy and renewed laity. It is questionable, however, whether the Church will speak with clarity or power if it abandons itself to mere experiment without consolidation, if it lacks a language of the common life, if it loses interest in what used to be called the cultic.

Ours is a time of waiting. We now may not be marked as a generation which participated in *The* Liturgical Movement. But the theological questing and the activity of Christian servanthood which are so urgent today may create hungers which can be satisfied only by something like liturgy. Out of these hungers, who can say that we shall not again hear a Word spoken with power, and by the people in common? As liturgy.

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R. dE GOLIKOV BOZARTH

SOLIDIZING FORCE

We are alone
not as a chrysalis,
We are alone
not as a zygote.
We are alone
as a crystal,
singular not by
spatiality
but design.
We are unmatched,
incomprehensible in unlikeness.
We are united by our
Common Aloneness.
We are myriad
and
We are one.

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Cosmopolitan, vital and impatient

GENEVA, 1966

HARVEY COX

One day late last month the usually apathetic burghers of Geneva, Switzerland, gaped unabashedly as a demonstration complete with placards in five languages, wended its way through the streets from the headquarters of the World Council of Churches, into the Place des Nations, European headquarters of the UN. Public demonstrations are far from customary in neutrality-conscious Switzerland, so the Genevese were naturally curious. But this was in itself an unusual demonstration. It included bearded Russian Orthodox priests, black Africans in colorful tribal garb, serious laymen in business suits and marchers with every skin color under the sun. At the Place des Nations the 400 marchers stopped, and while TV cameras ground they confessed the failure of Christians to work hard enough for the dream of a world community symbolized by the Place and pledged, in six languages, to do better in the future. Then they prayed and left.

The demonstration took place on the last day of a world conference on Church and Society sponsored by the World Council of Churches. It was the first such gathering since the historic Oxford conference of 1937. Although sections of the World Council's assemblies in Amsterdam (1948), Evanston (1954) and New Delhi (1961) dealt with issues of social ethics, they provided the entire agenda for the whole two weeks of last month's gathering in Geneva. Sections of the Geneva conference worked on economic and social development in world perspective, the state in a revolutionary age, structures of international cooperation, and human community in changing societies. Special conference-wide working groups prepared documents on theology and social ethics, the potentialities of the technological and scientific revolution and the action of the church in society. In many ways it was a whole conference devoted to the preparation of a World Council parallel to Schema 13. But the work had to be done in two weeks.

As soon as the four hundred participants plus guests, press and extra staff began to arrive at the Ecumenical Center, it was clear that much had changed since 1937. First, several new churches have come into the WCC, most importantly the whole family of Russian and Eastern European Orthodox churches. The Russians, capably led by Archbishop Nikodim, were much in evidence at Geneva, playing a vigorous role in discussions and drafting committees.

Second, many churches from the so-called "third world" (a designation which was, however, consistently rejected by the African, Asian and Latin American delegates) have achieved independence from their sponsoring missionary churches since 1937. Also they now live in countries which have themselves gained political freedom. The presence of these representatives of the poorer nations gave the conference a cosmopolitan tone that might have shocked previous gatherings. In 1937 at Oxford, the participants who came from countries outside Europe and North America were listed in the report under the common category "other participants."

The Laity

Third, the laity was present in force. Previous WCC conferences, especially Evanston in 1954 have talked *about* the laity and urged more active lay involvement. At this conference however, due largely to the insistence of the Rev. Paul Abrecht, staff director for the conference and head of the World Council's Dept. of Church & Society, the laymen actually constituted a majority. This is probably a first in ecumenical history. Furthermore, the laymen present were Christians who are in their own right specialists in various social problems and areas of ethical concern. The American delegation for example included a space technologist from Huntsville, Alabama; an economist from Columbia University; a SNCC worker from Chicago; a Negro politician from Birmingham; and an international banker from New York. It also included Dr. Margaret Mead (an Episcopalian), Dr. Kenneth Boulding (a Quaker) and Congresswoman Edith Green of Oregon (Disciples of Christ). Other delegations included Parliament members, a businessman from Madras, a psychologist from Prague, a physicist from Kyoto and a housewife from Montevideo.

With this sort of composition it was impossible for the conference to content itself with issuing bland principles or laying down vague generalizations. The documents produced, though not always easy to read, exhibit a gritty specificity not usually found in church pronouncements. The findings of the conference are being organized by an international editorial committee and will be avail-

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able within a few weeks. A full report on the conference must await a careful reading of its findings in their final form, but in the meantime a few salient points are worth mentioning.

First, the conference had to deal with the possibility of Christian participation in violent revolution for the first time, at this level at least, in ecumenical history. This issue was brought most forcibly to the floor by the delegates from Latin America. Their challenge was insistent and impossible to avoid. In fact, the most unforgettable

part of the conference, at least for many North American delegates, was the intellectual and spiritual cogency of the Latin Americans. People like the Rev. Gonzalo Castillo-Cardenas, Executive Secretary of the Presbyterian Cooperative Committee in Latin America, Dr. Orlando Fals-Borda a sociologist at the National University of Colombia and Mr. Hiber Conteris of Uruguay who is Study Secretary for the Latin American Commission on Church and Society, gave presentations during the conference which convinced many delegates that Latin American Protestants have definitely come of age, and can be expected to make an exciting contribution to the current theological conversation. It will be a contribution, however, which may not be appreciated, or even recognized by those theologians for whom "theology" is restricted to what appears in familiar categories.

The Latin Americans, operating from an old tradition of Hispanic Christian humanism, and a more recent one of evangelical piety, do their theological thinking amidst a volatile pre-revolutionary situation. Politically very far left, they are theologizing in the language of social science and political action, not in the language of metaphysics. Their challenge to the conference to think through the question of Christian involvement in revolution was also put by Professor Candido Mendes de Almeida, Director of the Faculty of Political and Economic Science of Rio de Janeiro, himself a Roman Catholic consultant at the Geneva conference, and by Professor Richard Shaull of Princeton Theological Seminary, who spent twenty years as a missionary in Latin America and keeps in close touch with the Latin American Left today. Dr. Mendes focused on the question of ideology, insisting that social change requires some intellectual frame of reference which brings the aspirations of a social group to coherence and illuminates the possibilities of action. His speech came as a challenge to American and European theologians who had already accepted the "end of ideology." Dr. Shaull dealt with the church's need to make a place in its life for revolutionaries, for people bent on radical structural changes in the society and willing in some instances to use force in the interests of justice. He insisted that only direct involvement in revolution today would permit Christians to help fashion the goals and structures for tomorrow.

Many of the western European participants were apprehensive about giving even the slightest hint that the Church could, in certain instances, look with favor on Christians involved in revolution. The most winsome and articulate spokesman for this position was a Dutch layman, Max Kohnstamm, who is a long-time advocate of a United States of Europe. Kohnstamm based his opposition to the advocates of revolution not on any conviction about Christian pacifism but rather on his belief that the nuclear balance of terror simply makes any resort to violence today entirely too risky. He was joined in his opposition to the supporters of revolution by some of the North American delegates who insisted that Latin America's problems will finally be resolved not by revolution but by economic development. They pointed out that such development requires social and political stability, which is not available in revolutionary societies.

In the end, the conference adopted a rather modest section on political revolution noting that participation by Christians in such violent overthrow could not be ruled out *a priori*. One Latin American later said that he wished the discussion had not focused so exclusively on the question of violence, thus giving the impression that those who condone revolution are less sensitive than others to the sin of violence. "In my country," he said "two hundred children die every day from malnutrition. This is a sin of violence, and it will go on until we change the structures of power."

It may turn out to have been one of the major accomplishments of Geneva that the participants from those countries where some form of Communism is established had no reason to feel they were outsiders. A Methodist layman from East Germany acted as co-chairman of a subsection with a Tory M.P. from Britain. Dr. J. M. Lochman of the Protestant Theological Faculty at the Charles University in Prague gave one of the addresses, as did Archbishop Nikodim of the Russian Orthodox Church. The council nowhere condemned Communism. Rather it suggested that Christians should work within their various societies to help them move toward just and humane goals. In fact, not only were the East Europeans not condemned by the West, the two often found themselves drawn closer to each other in response to the stinging criticisms of Africans and Asians. This "attack from the south" made the old East-West dichotomy almost irrelevant. In one of the conference's most controversial

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speeches, Mr. Bola Ige, a Christian layman from Nigeria who is a lawyer by profession, indicted both the USA and the USSR for violating the integrity of newly independent countries by using them as the arena for cold-war skirmishes. He then touched a sensitive nerve by declaring that for many of the emerging nations, the stubborn independence of China, achieving economic development on its own hook, was an inspiring model.

Though there were some mild criticisms of Ige's glowing affirmation of China from other Africans, only one took issue with him publicly. Eduardo Mondlane, president of the Mozambique National Liberation Front, which operates out of Tanzania, said that the main issue for African Christians today was not to make speeches against the colonial or neo-colonial powers. Rather it was to get to work at the difficult and less spectacular job of nation building.

Still the sharply expressed resentment of the Afro-Asians and Latin Americans against the rich white nations was hard for many western delegates to take. For some of the American participants it was like an electric shock treatment that can either snap the patient into awareness or deepen his befuddlement and anxiety. It worked both ways. Some, including Congresswoman Edith Green stated at the end of the conference that the experience of being resented and distrusted came through much more clearly than she had ever experienced it before. She felt so strongly about the positive value of the shock therapy that she agreed to make a television program, while still in Geneva, in which she discussed their attitudes toward America with an African, an Indonesian and a Latin American.

Mrs. Green's reaction obtained also, more or less, for most of the delegates. But a few Americans responded to the attack by withdrawing. Some felt it gave further proof of the ominous threat of Communism all over the world. Some even muttered darkly about the leftist leanings of the World Council leaders who had "staged" this confrontation.

Thus the breach between East and West in the church began to close. Both sides even agreed on a common statement on Vietnam, finding American bombing of the North "unjustified" and calling for negotiations. But at the same moment a serious division in church between "North" and "South" appeared to be opening. Here denominational labels counted for nothing. Methodists from Uruguay argued stridently with those from USA but agreed with Catholics and Presbyterians from south of the Rio Grande.

But while Geneva revealed that a North-South breach does exist, it also revealed that communication across it is not impossible. Robert Theobald had told the conference in somewhat apocalyptic terms, that this might be the last church conference in which the rich white nations of the north and the poor colored nations of the south would even try to communicate with each other. He said he doubted whether the rich were ready or able to listen to the poor. The conference demonstrated, however, that this kind of communication, though difficult, is by no means impossible. Not yet anyway.

The question that remains is whether the churches are now ready to address themselves to the main issue dividing the two camps. That issue is not Communism or revolution or colonialism but the question of what is to be done about the wretchedly unjust system of international structures which regulates and controls the flow of trade and wealth among the nations. It was the nearly unanimous opinion of all the poor nations that these structures would have to be altered radically if a real world community is to become possible. Most westerners and northerners were caught off guard by the intensity of the feeling on this subject among people from developing nations. The third worlders are convinced that the rules under which the game of trade and development is now played are cruelly stacked to their disadvantage. They believe the widening gap between developed and developing nations comes from the fact that the developed nations treat the other nations merely as sources of raw materials (whose prices are set outside the third world) and possible markets for commodities. The charming Barbara Ward made a brilliant speech on this subject at the conference, but her advocacy of a sort of international Keynesianism supported by a UN tax of the rich nations to help develop the poor met with little enthusiasm among the Christians from the poor nations. They resent being objects of charity, and their experience with western theories of economic development in the past decade has not been a very happy one. Only a few have reached anything like the magical "takeoff stage." The rest see the chasm between themselves and the north widening. In their rejection of "development" talk and their demands for more radical policies they sound very much like American Negroes spurning all gradualism and demanding "freedom now" or even the international equivalent of "black power."

The Church and Communism

Faced with this moral challenge from the developing nations, no one at Geneva seriously entertained the notion of trying to include a condemnation of Communism in the findings. If Schema XIII astonished some and angered others by failing to condemn Communism, the Geneva Conference moved this same tendency in world Christianity even further along. Its discussions and documents simply assume that, while Communist and liberal states provide markedly different contexts for Christian service and witness, neither is to be rejected completely out of hand as a possible way of organizing state and economic power.

The final issue with which the Geneva Conference had to deal, and one that will not be evident in the final docu-

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ments, was the challenge thrown down by the youth delegates. During the final days they asked the whole conference to take to the streets of Geneva in a public demonstration. The youth delegates, some twenty-five persons under the age of thirty nominated usually by the student Christian movement of their homeland, insisted that there were millions of people in the world for whom the printed reports of the conference would never mean anything but who would respond to press photos and television reports of a street demonstration. Their proposal was for a march from the Ecumenical Center to the Place des Nations, as a symbol of the church's determination to live its life in the midst of the hope and frustration of world.

Naturally to many of the ecclesiastical leaders at the conference the idea was a terrifying one. Some argued that it would lower the prestige and besmirch the reputation of the WCC. One old French Protestant, the Socialist, André Phillipe, thought the idea was silly. "When we go into the streets," he said, "we go to fight the police." Coptic Christians from Egypt were afraid that TV pictures depicting them demonstrating in the streets would be badly misinterpreted back home in Cairo where street demonstrations are usually anti-government. By a close vote, the youth plan for the whole conference to march was turned down.

Undaunted, the youth delegates planned their own demonstration, sat up all night preparing placards in five languages (the texts of which had to be approved by the jumpy Geneva police) and then invited any interested individuals from the conference to march with them. More than half the delegates did. They were joined by observers, guests, press people, and stewards. All agreed that the march was carried through with dignity and decorum.

The furious debate over the march hit the conference after the hot discussions about Vietnam, Christian participation in revolution, world economic injustice and north-south relations were over. But it may foreshadow the next serious division in Christendom. It may point not just to the growing communications gap between the generations but to the chasm between those Christians who go to conferences and write documents, and those who take their social concerns into the streets, or wherever a direct confrontation with power occurs. Ecumenical conversation tends now to be an activity engaged in mostly by people who enjoy the conference format, by those for whom the subtle art of devising consensus out of difference commands their interest and dedication. But it is clear that this sort of ecumenical encounter does betray a definite class bias. It leaves out those people, who are more and more unavoidable in a world where the poor, the black, and the disenfranchised are insisting on taking part in the larger society. It assumes a particular "style" of thinking and acting which is in no sense at all universal.

This style or class gap in the church should remind us that our euphoria about our ecumenical togetherness may be a trifle premature. However pleasant it is to converse with our opposite numbers in other churches who also read the New York *Times*, our churches also include people whose worlds are formed by TV and picture magazines. Street demonstrations inevitably lack the subtlety and qualification we treasure in church pronouncements. They seem gross somehow. Yet the people who think and speak in these symbols are also a part of *oikoumene*, the whole inhabited earth. To live in separation from them is also to perpetuate the sin of disunity.

The Geneva Conference will be followed, during the next two years, with national and regional conferences all over the world. These follow-up conferences will attempt to duplicate, with local issues and problems, the vigor and openness of the Geneva encounter. The American conference will take place in October 1967. But can it possibly succeed? Will American Christians be ready to rethink their xenophobic attitudes toward Communism, to look again at the questionable role of American capital in Latin America and American military power in Southeast Asia? Will the conference be able to include sufficient numbers of the poor and the black and the resentful so that an equivalent shock therapy is worked on the conference-oriented Christians who will be there? At what level should Catholics participate? Should laity again predominate? The answers to these questions will determine much of the American response. Geneva 1966 may have marked a turning point in ecumenical social thinking and social action. But unless its impulses are absorbed into the lives of the churches themselves, it could turn out to have been just one more way station in Christianity's slow descent into decay and extinction.

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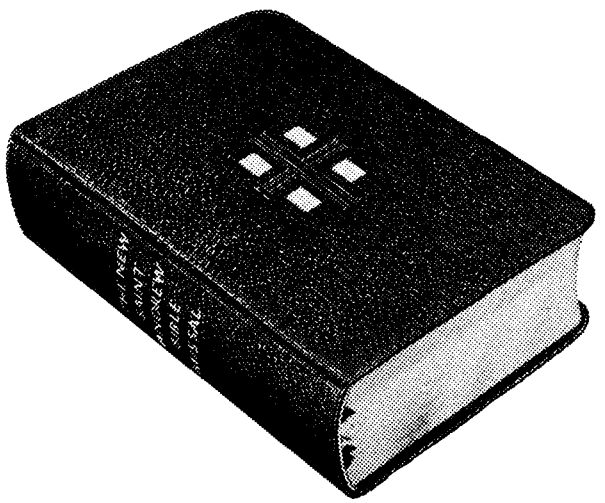

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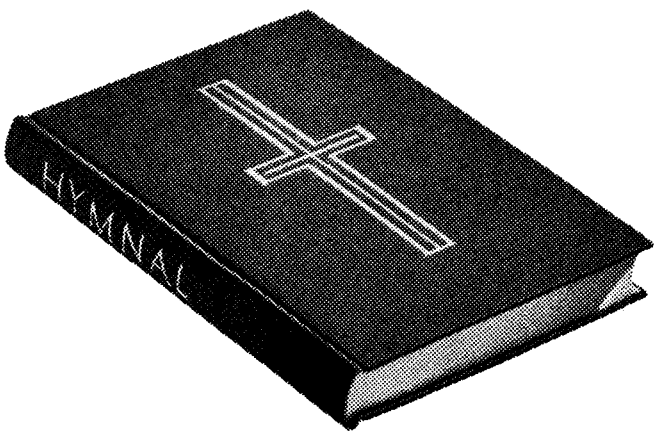

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RELIGIOUS SLUM-DWELLERS

Among the varieties of human anguish, the inability of one person to share what another reports as a profoundly moving experience must take a high place. The intensity of this unwilled estrangement is all the greater when it threatens to cut him off not only from another individual, but from an entire community as well. If it so happens that the community in question is religious—I mean, to get down to cases, the Church—then the anguish may foreshadow a total loss of spiritual roots, meaning and purpose. Or so some will tell him, and he knows they may be right.

I want to report one such case of anguish. That it happens to be my own may or may not be pertinent. I have no way of knowing whether others would react in the same way, though I suspect many would. My own *crise de conscience* (the latest, that is) was occasioned by reading "Theology and the Uses of History," an editorial in the current issue of *Continuum*. The purpose of the editorial is "to search out a much more fundamental criticism of those various new theologians whose implicit strategy seems to be the wholesale evacuation of the Christian position"; to wit, the death-of-God theologians. The gist of the editorial's criticism, accompanied by frequent asides about the superficiality of Hamilton and Altizer, is that "The enormities which so much theology today easily assimilates can be explained only as the result of the atrophy of the human experience itself and the consequent attempt to compensate, necessarily at second-hand, for this withering up of spirit by a junket through the arts in search of the lost innocence."

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Unquestioned Assumptions

What caught my eye—much the way a knife in the cornea catches one's eye—was not so much the attack on the "new theologians" as the wholly unquestioned assumption that the heart of the Christian life is a "transcendental experience," and that it could not under any circumstances be anything else. "It is a truism," the editorial declares, "that man comes to know himself only in the act of knowing another, and that he comes to know himself most fully in knowing, however inchoately, the being of God." In another place, it says that a "true and deep knowledge of God" is gained "through a greater and greater frequency of recurrence of the experience of being—of one's sense of the infinite." The "fecundity" of a Rahner, a deLubac, a von Balthasar, a Maréchal, a Lonergan stems from their grasp of the "transcendental experience which is at the core of what is rightly regarded as the most significant attainment of truly contemporary and therefore truly traditional Catholic thought."

To put the source of my difficulties with all this in the starkest terms possible is simple. I have never in my life had anything I could identify as an "experience of being." I do not find anything in my present experience that I am tempted to call "transcendental." In no sense is it *for me* a "truism" that I can best know myself by knowing "the being of God." I haven't the faintest idea what "the being of God" is. I have read all the theologians mentioned in the editorial, but whenever they began touching on "being" and "the infinite" that was the end for me. There was nothing in my experience which corresponded to anything they were talking about; it was just words, words, words. If there is an "infinite circle of mystery," it is nothing I know anything about.

By all the standards of the editorial I must be a hopeless case, lacking altogether "that experience which is most immediate to man in his authenticity." Inauthentic, totally opaque to the "basic datum" of theology, dead to

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that which "makes the heart human"; in short a pitiful specimen of the Christian, if the editorial has hit upon the key. The "exaggerated professionalism . . . intense inbreeding . . . morbidly heightened *theological* consciousness" which the editorial attributes to the death-of-God theologians are, ironically, precisely the characteristics my secret self has been prone to assign the Catholic theologians of "infinity." I said "prone," for I always stop myself at the last moment.

And why do I stop myself? Simply because one would have to be blind not to recognize that the theologians of "infinity" speak from within a central stream of human and Christian experience. I can only assume that their words and concepts refer to some psychic reality. Rudolf Otto's classic work *The Idea of the Holy* made clear long ago how undeniable it is that many people have had an experience of the transcendent (or what they felt to be such), and he was hardly the first. Thus by all normal standards it is impossible to dismiss the contention of the editorial. It is solid and impregnable, and one does not for that reason readily admit in religious company an absence of transcendental experience.

What, then, is to be done for people like myself? One approach, I suppose, would be to try educating them, working all the while to elicit some (presumably) latent sense of Being and infinity. But the trouble with experience-blind people is that they just don't understand the lessons; they have little to build on. My initial, primitive reaction to the *Continuum* editorial was to be reminded of Herblock's nastiest campaign cartoon in 1964, the one which had Senator Goldwater say to a group of dejected slum-dwellers "Why don't you go out and inherit a department store?" Some of us, the evidence suggests, are equivalent religious slum-dwellers. We are in our own way spiritually dejected. We just never inherited the spiritual fortune with which others are obviously blessed. And we seem, like real slum-dwellers, to have sunk so low as to be almost uneducable.

Yet someone has to speak for such people. In their own curious ways, this is just what the death-of-God theologians are doing. Whatever else may be said of them—that Hamilton is modish, that Altizer is obscurantist, that Van Buren is philosophically dated—that much should be recognized. For too long no one even tried to speak for the religious slum-dwellers, those of us who for years have put our ears to thick doors behind which, we were assured, the religiously affluent feasted at banquets of transcendental experience. We knocked, but the door never opened.

Now if—for purposes of speculation—we are uneducable to the infinite, are there some other routes to the center? Before tackling that question, though, it is necessary to ask why an experience of the infinite is absent. One explanation, that offered by the *Continuum* editorial,

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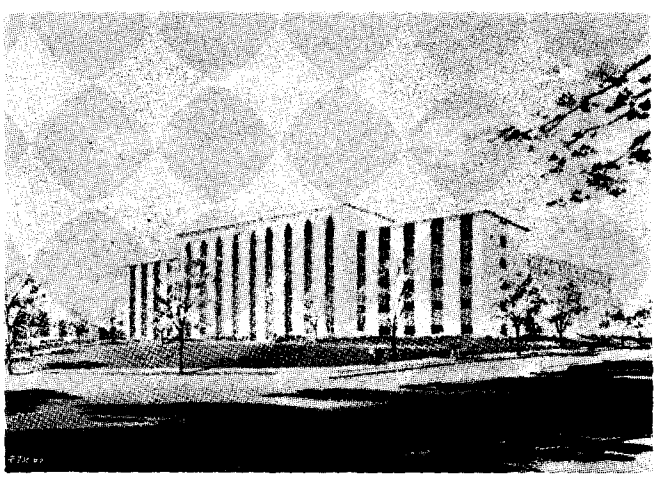

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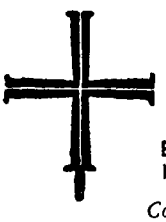

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is that we are just spiritually blind. I won't deny the possibility, at least in my own case. But is it not also possible that the impact of contemporary life on some people has been to present them with other, very different central experiences, equally profound and equally moving?

At a recent symposium sponsored by the Smithsonian Foundation (*Knowledge Among Men,* ed. by Webster True), astronomer Fred Whipple argued that the most striking sign of man's progress has been his ability to enlarge his social self-consciousness. I found this a very perceptive observation, precisely because in my own case it has been an experience of the realities and possibilities of human community which have been most gripping. There was nothing in this experience which suggested "transcendence," but rather an enrichment and extension of the usually limited possibilities of human contact. At the same symposium Arthur Koestler spoke of the way evolution has brought about a constant reorganization of human experience. This suggested to me an analogous idea. Isn't it possible that some people today do not experience Christian reality the way others do? And could it be that the difference is not one of perception versus blindness but, instead, that some Christians have totally moved out of the mental world which sustained historical Christianity and into a new mental world which sees the Gospel from a different, but no less significant, perspective?

If our environment conditions our way of seeing the world, as commentators as diverse as Loren Eiseley and Marshall McLuhan contend, why is it not possible that the theologians of infinity are only reflecting their environment while those of us who do not share their experience are reflecting ours? In an important new book, Peter Berger and Thomas Luckmann argue that "reality is socially constructed" (*The Social Construction of Reality*). The point is of course philosophically debateable, but as a thesis it is attractive only if because it helps explain why some people have experiences that others do not.

I am in no sense suggesting that my own experiential world is better, or more evoluted, than the infinity theologians—only that it is different and not necessarily inferior or less important. Some men today find the experience of human creativity central, others the power of ideology, still others the interpenetration of the human community. One may well argue that none of these realities deserves the central place, but not that they so function for great masses of men. So, too, some Christians today find action more meaningful for them than contemplation, the experience of human solidarity more blinding than an insight into the being of God, the compassion and ethical witness of Christ more revelatory than His Ascension, man's making over of the earth more electrifying than theistic accounts of the way God sustains all being. If some theologians find politics, sociology, literature and technology a helpful way of reach-

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ing the Christian center, is it really necessary that they be badgered about their failure to start from an experience of being?

I ask this last question defensively, but also hopefully, just as many Negroes who seek the full life ask whether that life requires that they accept the standards of white America. There are many mansions in the Kingdom of God and there is one, perhaps, for those whose spirit never soars but only muddles along in the empirical, the finite, the limited. DANIEL CALLAHAN

RUN, DON'T WALK

THE SCREEN

In Tennessee Williams' "27 Wagons Full of Cotton and Other Plays" is a one-acter called "This Property Is Condemned." It has two characters: a 13-year-old girl named Willie, and a 14-year-old boy named Tom. They are sitting on the railroad track of a small Mississippi town in the 1930s and through the course of their child-adult conversation we learn the story of Willie's older sister, Alva, whom the girl adored and hopes to emulate —although she doesn't really understand what happened at all. Actually what happened is that pretty, carefree, life-loving Alva became the town's fast-girl, and then went to New Orleans and the way of all flesh, and died of TB or something. And we hope at the end of the long, sordid, sometimes-sad, sometimes-humorous conversation that Willie, who still thinks Alva is the greatest, won't follow suit. She probably will, however, since she has no one to look out for her. And T. Williams has no great hope for the future of mankind, or girlkind.

In any case, producer John Houseman and director Sydney Pollack saw the makings of a movie in this 11-page play and hired three scriptwriters to write a screenplay about what happened to Alva. They have done a pretty good job, although the movie has a slightly phony quality and could have been improved on with a little shortening (it runs 110 minutes), a little quickening of the tempo (it drags at times), and a great deal of less explicit detail in showing Alva's sinful life. "This Property Is Condemned" is meant to be the sad story of a life-loving young woman whose calculating, bitchy mother pushes her along the path of easy virtue. Alva dreams of better things than what she finds in the sleazy rooming house run by her husband-deserted mother who caters to railroad men and thinks nothing of using Alva as a come-on. But mother is having a hard time too during the Depression years in this small Mississippi town, so when a new young man arrives and turns out

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to be a spotter who will decide which railroad men will be fired in these hard times, mama is really worried and tries to force Alva into marriage with a middle-aged man who has a little dough.

Natalie Wood is quite good in her portrait of Alva, and Robert Redford does the spotter well, although the role is rather vaguely written and one is never quite sure what kind of a man he's supposed to be, and whether he means to do good or bad by Alva. Kate Reid is first-rate as mama, but this is the kind of vicious mother role (as in "Patch of Blue") that always wins attention and applause. The supporting cast is fine, especially Mary Badham as Willie. The movie begins and ends with Willie and Tom talking on the railroad track. And we wonder what *will* happen to Willie. We also wonder if Tennessee Williams could have improved on the whole project if he'd handled it. I doubt it. It should have remained an 11-page one-acter.

Length and over-writing are the trouble with too many movies these days. If the 127-minute running time of "How To Steal a Million" were cut down to 90 minutes, it could be one of the hilarious comedies of the year. It has an amusing script by Harry Kurnitz, and it has lovely color photography of Paris and the art world that is the center of the contretemps. Audrey Hepburn, wearing some striking Givenchy clothes, is stunning as the girl whose father (Hugh Griffith) can turn out a Cezanne so perfectly that it sells for a half a million, and her grandfather (now dead) sculpted a Cellini Venus so beautifully that it is now on display in a museum. And that's what worries Audrey; the insurance people will send an expert who will discover it's a fake Cellini. So Audrey talks Peter O'Toole, who she thinks is a burglar, into helping her steal the statue.

The shots of the theft, though dragged on endlessly, are very funny, and director William Wyler adds to the fun with clever little touches that would be good comedy in any situation. He has directed his cast well too, and a very good cast indeed, that also includes Eli Wallach, Charles Boyer, Fernand Gravey, and, as a couple of ridiculous museum guards, Jacques Marin and Moustache. Even though its plot is so slight, if "How To Steal a Million" could have been shortened, it would be worth a couple million. As it stands, however, it is perfect summer fare to get you off the hot streets.

I'm sorry I can't say as much for "Walk, Don't Run," which has a fine cast led by Cary Grant, Samantha Eggar, and Jim Hutton, and some excellent shots of Tokyo in color and Panavision. But it has such an old-fashioned and feeble excuse for a plot (about the housing shortage during the 1964 Olympics, so Grant and Hutton move in with Samantha) and it strains so hard to be funny that it finally becomes a bore—and a 114-minute bore at that. PHILIP T. HARTUNG

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BOOKS

Twice the Germans marched

The Proud Tower
BARBARA W. TUCHMAN
Macmillan, $7.95

The Fall of Paris
ALISTAIR HORNE
St. Martin's Press, $6.95

ALICE MAYHEW

While from a proud tower
in the town
Death looks gigantically down

The title quote of Barbara Tuchman's bestseller (about the era of 1890 to 1914) refers to the book she had, as she tells us in her foreword, intended to write. Her original intention was to portray the golden epoch that exploded in the Great War in 1914 in a terminal blast. However, she soon discovered that it wasn't exactly golden, except to a thin upper crust. This layer is described in the initial chapter, part of which appeared first in *Vogue* magazine; it is capsulized in a portrait of the English patricians of the Edwardian Age (and accompanied by glamorous portraits).

The next scene poses the antithesis of this society and the chaos that was to subsume the cheerful and formal surface. "Our misconception lies in assuming that doubt and fear, ferment, protest, violence and hate were not equally present," Mrs. Tuchman notes. Without pinning down how widespread this misconception ever was, we are switched now to a series of slides of the Anarchists (pictures of bearded desperadoes in squalid quarters) who are men of deeds, and bombs. They accounted for six heads of state in the two decades before 1914. These sketches of revolutionaries, neurotics, all shades of politically and unpolitically motivated men in various kinds of societies, are grouped, in one of Mrs. Tuchman's epigrams, as "the last cry of individual man."

The diplomatic origins of the war were only the fever chart of the patient. Rejecting the simpler notion of the "Golden Age," Mrs. Tuchman sets herself the task of discovering the nature of the malady, "to probe for underlying causes," and deeper effects, by operating "within a framework of a whole society [to] try to discover what moved the people in it." She attempted to accomplish this feat by presenting a series of character sketches and anecdotes which would be "truly representative" of the period and which exerted their major influence before 1914, not after. On this basis, Mrs. Tuchman makes certain decisions on what to include; this is of necessity, but one can argue whether her separate essays work to an end, and whether the author makes out a persuasive case for them. I think they do not, and that, in fact, the ambitious intentions of the book are unfulfilled. Instead, what we have is history as pageant.

After the chapter on the Anarchists, Mrs. Tuchman proceeds to describe the rise of an American party of imperial-

By Karl Rahner

Critics, admirers, and fellow scholars are running out of superlatives to describe the achievements of Karl Rahner in almost every field of theological speculation. He has been called "a visionary looking ahead to the future," "beyond question a powerful mind," an incomparable master. Among his most acclaimed works are the *Theological Dictionary*—in collaboration with Herbert Vorgrimler—and the *Quaestiones Disputatae* series of which he is general editor.

The *Theological Dictionary*, providing a concise statement of Church teaching in more than 600 entries, has been called "a little Rahnerian *Summa*," (The Ecumenist). "There are few theological dictionaries in English and even fewer written with such a high level of scholarship and currency," (Choice). The *Theological Dictionary* is "a book modern in tone and approach, comprehensive in coverage," an excellent introduction to the contemporary theological movement.

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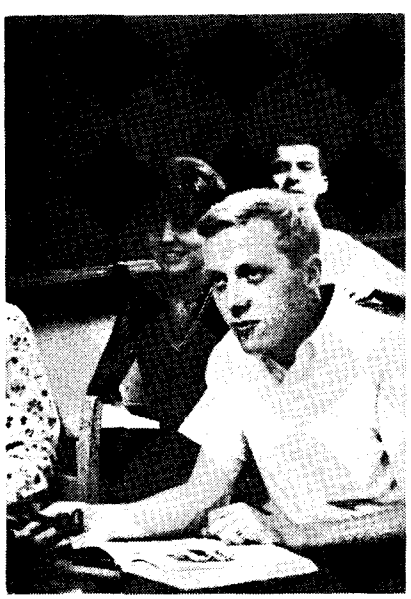

ists which shocked the democrats with its jingoism and greed and which prepared America for the end of its isolation, anti-Europeanism and native conceptions of democracy. The next chapter is devoted to France's struggle between Right and Left, with an account of the already well chronicled Dreyfus Affair. "The Steady Drummer" is the name of the next chapter and it is a fascinating account of the Hague Peace Conferences of 1899 and 1907, in which the rich nations flaunted their warlike intentions while the poor ones begged for time, and Germany sat in on disarmament committees, and devoted her attention to the principles of arbitration while "opposing any practical application of it."

In the next chapter on Germany, Mrs. Tuchman has chosen Richard Strauss to represent the neo-Nietzschean rise of "Neroism." There is another chapter on England as the Laborites take over the Opposition from the Liberal Party. The last chapter, "The Death of Jaurès," is the story of the struggles and fractionalization of the Socialist parties. Many Socialists, concerned with the class struggle, deplored the narrow nationalism and militarism of the times. However, as Mrs. Tuchman notes, the lid was sealed on armistice by the German Social-Democrats. They voted unanimously with the rest of the Reichstag for war credits.

What Mrs. Tuchman has given us is eight separate sequences which are variously stylish and colorful, but which are not related to one another essentially. For this reason, and because their selection is not adequately defended or explained, because they are nostalgic and entertaining rather than analytic in emphasis, and because they are over-personalized and secondary, they are insufficient not only to her claim of an examination of the underlying causes of the Western World's explosion, but to an enlightening historical re-study of this era. *The Proud Tower* is a journalistic collage, far inferior to *The Guns of August*; it provides pleasures and information, but not the deeper rewards of history which conceives and imposes, or draws from events a theme that is serious enough to answer our real questions about relationships and effects. What holds these essays together, primarily, is the spine of the book.

Mr. Alistair Horne's narrative of the Siege and the Commune in Paris, 1870-71, on the other hand is bound by a coherently argued central conception. Mr. Horne believes that the Prussian siege of Paris which ended the Franco-Prussian War, and the coup by the Communards which immediately followed, were one single event, and further, that this event influenced European history profoundly, seminally, for the next seventy years.

This historian has written before on the French-German confrontation at the moment when they faced each other down to their death, and to the depths of their souls, in 1914 at Verdun. That account, *The Price of Glory*, is a masterpiece. Mr. Horne is a writer of great clarity and energy. His books are filled, but not cluttered, with accounts by contemporary witnesses, stories, and descriptions—but these are fitted meticulously into his narrative. He is concerned always, though one may disagree with his conclusions, to make manifest the past and future relevancies of events. Verdun, no matter that it is the most theatrical battle (and the most horrible) of the twentieth century, is not an isolated melodrama; it is a symbol, a revocation that sheds light on a whole portion of European history.

The Fall of Paris is a less beautiful, less taut book, but it too has a historian's virtues. The humiliated, starved capital that suffered the sight of the Prussian king crowning himself Kaiser in Versailles Palace, the sight of the German Army marching through its Arc de Triomphe, and the loss of its Eastern provinces, was left in chaos and incompetence, and with a huge proletarian army wandering suspiciously and discontentedly around. Thinking that the Parisian bourgeois might be about to sacrifice *their* revolution to their German (bourgeois) allies, a coalition of the poor, Left and socialists declared the Commune. Thiers, commanding the regulars, withdrew, and laid upon Paris another siege more awful than the Prus-

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sians'. The revolutionary leadership proved just as disputative and incompetent as the Republic's. The Commune was put down; twenty-thousand French Communards were slaughtered; the other, more famous, reign of terror was outdone. The disastrous gulf between the French Right and Left, moreover, was drawn irrevocably. In 1870, it was, for the Right, "Better Bismarck than Blanqui"; later, "Better Hitler than Blum."

The Fall of Paris draws heavily on the journals of Edmond de Goncourt, who was insatiably curious, impeccably dispassionate, as well as on the letters and accounts of other eyewitnesses who were mostly neutrals: Edwin Child—a young ubiquitous Englishman who served in the National Guard, consuls, newspapermen, and other residents. Because of the sources of these diaries and letters—mostly resident aliens or foreign government officials—the contemporary reportage seems a little cool and a little removed from the politics of passion about which the story should have revolved. However, Mr. Horne describes in vivid detail all the squalor, the suffering, the bumbling. The issues and the non-issues, the misguided campaigns, the intrigues, the incompetence of the Republican leadership, the ruthlessness of Bismarck, the jealousies and factionalism of the leaders of the Commune, and the quality of day-to-day life in Paris are laid bare. One follows the last battle, street by street, until the bitter end; the reader too is swallowed up in the confusion of contradictory orders and knives in the back.

But even more important, the historian makes his point; we have some idea of what went into and what came out of this national disaster. All three principal parties (the Right, the Left, Germany) are placed in temporal and mutual perspective. Mr. Horne's own book on Verdun shows us where France and Germany would meet again, and under what circumstances. In this book he reminds us that the language of a section of the Left in 1871 was the same as 1787; he also reminds us that Lenin, who was much impressed by Marx's account of the errors of the Commune, was buried wrapped in a Communard flag. And there is a footnote: a team of three Russian cosmonauts carried with them to outer space, among other relics, a ribbon from a Communard flag.

The Last Gentleman

WALKER PERCY

Farrar, Straus, $5.95

BRIAN WILKIE

In its own studied, quiet way, Walker Percy's *The Last Gentleman* manages to be a very frightening book. Having just written this sentence, I read it over and discover that it is jargon, that it could happen only in a review. The doubling of adjectives, the earnest attempt at directness in the phrase "manages to be," the sober but climactic "very frightening"—these are, after all, reviewerese. I can even imagine the sentence's being quoted in an advertisement or on the cover of some future paperback edition.

Yet I did not write the first sentence of this review with any conscious self-

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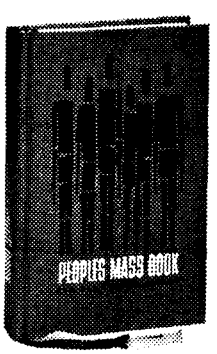

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consciousness or to achieve any particular effect I was aware of aiming at. I was not trying to write like a reviewer. I was simply trying to say something about this complex, just occasionally tedious, but finally moving novel, which is about the plight of modern man, post-modern sensibility, the spiritual crisis of our time, the decline of the west, and so forth; take your choice of clichés or supply your own. The clichés are not Walker Percy's, though; he sees through all of them. He evokes the spiritual malaise of modern America, but he also teaches us to feel phrases like "the spiritual malaise of modern America" as the disspiriting banalities that they are.

Having now re-read my first sentence and the palinode that follows, I become even more self-conscious. The palinode, I have decided, is an attempt to cut through the oil of reviewerese with the astringent of sincerity, or something like that. But hasn't that too been "done" before? Look at Norman Mailer.

I have indulged myself in this confessional vein because it illustrates an effect which *The Last Gentleman* had on me and will, I suspect, have on many other readers, namely a kind of palsied distrust of one's own favorite ideas, phrases, and verities, of the whole machinery of one's sensibility. It would be wrong to call Percy's novel satire, but more effectively than most satire it dissolves clichés, of almost every description: liberal and conservative, northern and southern, intellectual-arty and low-brow, scientific and humanist, SNCC-ish and redneck, religious and secular, bourgeois and existentialist, Freudian and Frommian and B. F. Skinner-ian, "real" and "phony," Princetonian and Ohio-State-ish. After reading this novel readers will find it much more difficult than it was before to credit any popular profundity—that Southerners understand Negroes best because they played together as children or that the artist will save us from meretriciousness or that civil-rights protests are a resurgence of the true American spirit or that New York City and Berkeley are pulsing with beauty and vitality or that what we all need to learn is to love, communicate, and relate, or that psychiatry is the way to truth.

Yet in a way *The Last Gentleman* is a homey book. The curious and impressive thing about it is that Percy and his protagonist Williston Bibb Barrett have a tolerant, indeed a positively tender attitude toward many of these desperate clichés that we all shore ourselves up with. This novel is not savage or overtly angry; it is meek, understated, a little open-eyed and naive; it is ironic, but the irony seems to inhere in the world described rather than to derive from the author's superior knowledge. Williston Barrett suffers from his own kind of existential nausea (amnesia, actually, in his case) occasioned by the Princeton code and manner or by psychiatrists who talk about "role-taking" or by the passionate loyalty of a southern cheerleader (Barrett's sweetheart) for her team or by the ineptitude and pretentiousness of Hollywood-style civil-rights workers; but mainly he distrusts *himself*, with the credulity of a Candide, for being out of step with all these good people and causes. Barrett loves the normal and desperately wants to *be* normal; the trouble is that none of the so-called normal things evoke the "normal" reactions in him but instead are transformed subtly into occasions for terror and distress. In the meantime he is bombarded with solutions and advice, formulas for vision and adjustment and happiness which fail to help him because they are too vast, too metaphysical, whereas he sees his problem as both smaller and more difficult: "how to live from one ordinary minute to the next

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on a Wednesday afternoon."

The plot of *The Last Gentleman* seems to move arbitrarily and episodically, but in fact the novel is intricately designed and full of ominously understated parallels. It ends with an awesome scene of high melodrama in which a metaphysical battle of sorts is fought over the soul of a dying boy. Throughout, the settings—New York, the deep South, the eerie Southwest which seems to exist outside of time and space—have the preternatural, Balzac-ian atmosphere which people who have read Percy's *The Moviegoer* will recognize. That was an impressive novel; *The Last Gentleman* is even more impressive.

They Call Us Dead Men

DANIEL BERRIGAN

Macmillan, $4.95

ROBERT W. HOVDA

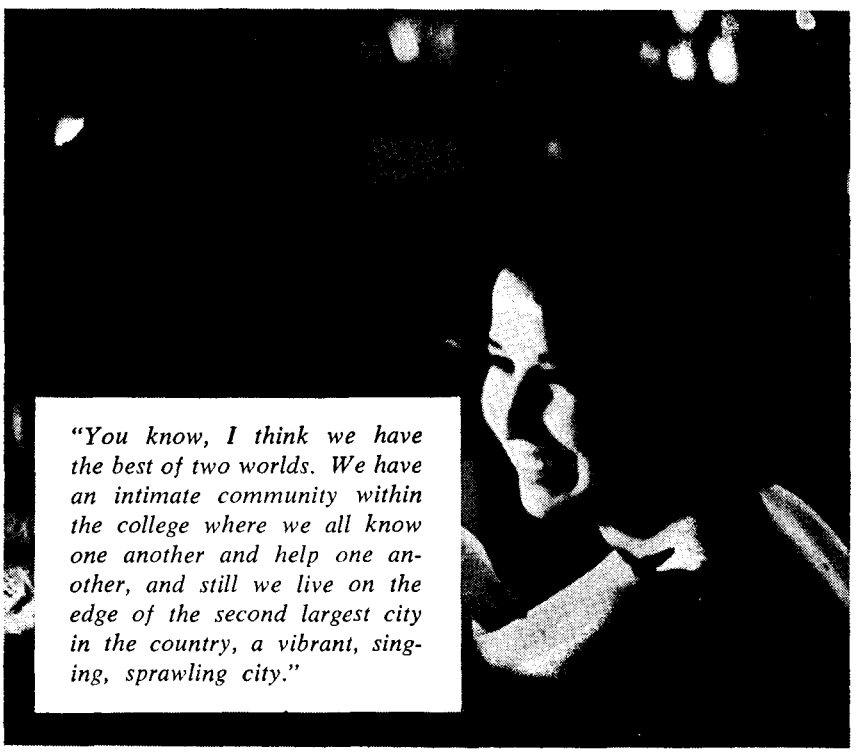
Is it possible in 1966 to offer some evidence that a life shaped by faith in Jesus Christ can affect history without becoming either alienated on the one hand or a time-server on the other? How does one live in Church and state (if indeed their vested interests at the highest levels are any longer distinguishable), so that the tremendous resources of both, including their proper tension, are channeled for the good of the human family, instead of being damned or dissipated or dismissed as irrelevant or hopelessly corrupt?

It seems clear that most Christians do not know the answers to these questions. Perhaps the questions are not even meaningful to many. They are to me, to the people I know and to the people I read about in the papers. So I am delighted by Daniel Berrigan's latest book, which in every essay and on every page both admits the plausibility of those questions and affirms in strong, clear language the unique gifts and dimensions of that Christian life upon whose vitality the world hangs.

Lest anyone imagine that this is another in that long line of pale "spiritual" volumes produced for the placid consumption of the never-would-be-anything-but-faithful, William Stringfellow sharply and movingly points out in his introduction that this is *not* a "religious book." He calls it a "eucharist for the gospel"—and that it is.

It should be read in pieces—one essay at a time—because the basic questions and the basic themes recur. This is the opposite of a disadvantage, for they recur always in a different context, with added force and fresh nuance. And that different context is always a real human situation.

He writes about poverty in a poet's but not a dreamy way, in terms of the penalties of affluence, in terms of this crisis right now, when we either learn to share or are destroyed. At every point he resists the temptation to oversimplify, as in his discussion of conscience's delicate balance between the personal and the normative. An important contribution of the essay on marriage is his emphasis on man and woman as not simply facing each other but facing together the world and its problems. Marriage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is a work of perfecting society. "Instead of being merely self-exploratory, it is to become exploratory of the world. Everything about it that was personal and familial must be ready to enter a wider field of action."

The kind of apologetics which makes sense in our time is found in Berrigan's essay on "The Eternal Youth of the Church." And when he writes about the priesthood of the laity it is not in the junior manual theology fashion still popular among clericalists who dare to be modern. The priesthood of the laity comes out as a function marked by a longing for human unity, a keen sense of one's own time and an appreciation of the "crucial nature of community action."

He calls the current unrest in the Churches "hopeful," because it forsakes our former arrogance in the face of world crises and our former ignorance of a biblical and existential kind of faith. His analysis of cold war technology, the grim possibilities it assigns man and the way in which the whole situation changes the climate of men's lives, is both fascinating and terrifying.

Berrigan's love of the world never descends to sentimentalism, nor does he mask the face of evil. If he sometimes implies that the Church of previous ages was endowed with a purity of commitment and of action which is clearly not the case today, we may wonder, but that is a small point. The main point is that here we have a man of the twentieth century who is also a man of Christ, whose passionate and urgent language challenges the narrow and easy choice of one or the other and tells us that the latter *must be* the former, with a plus.

REVIEWERS

ALICE MAYHEW is on the staff of a major New York publishing house.

BRIAN WILKIE teaches in the English Department at the University of Illinois. He is the author of *Romantic Poems and Epic Tradition* (University of Wisconsin Press).

FATHER ROBERT W. HOVDA is the editor of two monthly bulletins, *Liturgy* and *Living Worship*, published by The Liturgical Conference in Washington, D. C.

CORRESPONDENCE

(Continued from page 515)

rename the Shrine before the vast ingathering scheduled for August, I would suggest exchanging the present name, at some future date, for one of the Apostles or Evangelists (subtitles a matter of discretion); St. Mark (financial expert), St. Thomas the Apostle (patron of those in doubt) St. Luke (physician for the Great Society) St. John the Evangelist (Apocalypse) and of course there's always St. Thomas Aquinas, an obvious choice for a University "Chapel."

Any one of these names would chime more sweetly with the wedding bells about to ring out from the campanile of the Shrine of the Immaculate Conception.

MARGUERITE P. CORCORAN

"Politics and a Poll"

Ann Arbor, Mich.

To the Editors: I read James O'Gara's July 1 column with considerable interest, as the topic discussed is one that my colleagues here at the Survey Research Center recently have researched a great deal. Although I haven't seen the original article, I am afraid that Mr. Harris is guilty of producing a rather limited and superficial analysis of his poll data.

First, let me point out that Mr. Harris' results are not new. Over ten years ago, Stouffer found the same lack of tolerance and charity for Communists (or other "outgroups") among the less educated classes of our population. Other social scientists have located greater "conservatism" in the working classes. The nature of this conservatism is not

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the well-constructed traditionalist framework of a business or military culture, but rather is a resistance to any sort of innovation—unless, of course, the innovation is seen as directly benefiting them.

It has also been found that these people are far more uncritical and literal, (yet inconsistent in their reaction to simple poll questions. While they support culturally familiar principles of freedom and democracy, they are much more reluctant to grant these rights to minorities in ways most of us college graduates would see as a direct application of these principles. Because they are likely to be older, rural and Southern (none of these factors did Mr. Harris apparently take into account), they are more probably puritanical in outlook.

Granted that, over-all, the less-educated are more "conservative," before one can expect the rise (or revival) of any Know-Nothing Conservative movement, there should be some evidence (a) that the same people who have a "conservative" opinion in one area have it in another, (b) that they could find a common banner under which they can be united, and (c) that they are willing to forego bread-and-butter political concerns to fight for their ideological convictions. Evidence gathered from over ten years of nationwide political research at our Michigan Survey Research Center, too lengthy to present here, overwhelmingly supports the view that any of these three possibilities is extremely remote.

Certainly there were few non-Republican Conservatives who came out of the woodwork to vote for Goldwater in 1964. Recent historical analyses carried on at SRC suggest that the current lack of interest in political ideologies among 90-95% of the American public was true 100 years ago, and the same situation appears to hold today in Western European countries as well. If your readers are interested in more information about our work in this area, I recommend an excellent article written by my colleague Philip Converse called "The Nature of Belief Systems in Mass Publics" which appears in David Apter's *Ideology and Discontent.*

JOHN P. ROBINSON
Political Behavior Program
Survey Research Center
University of Michigan

Correction

La Jolla, Calif.

To the Editors: A Spanish reader of COMMONWEAL has just informed me of a most regrettable factual error in my June 10 article, "The Heat in Spain." The rector who closed the University of Barcelona was not the Alfonso García Valdecasas to whom I referred, but a cousin of the same name. In point of fact, the García Valdecasas who was a co-founder of the Falange, and to whom I mistakenly referred, is himself now in opposition to the present government of Spain.

GABRIEL JACKSON

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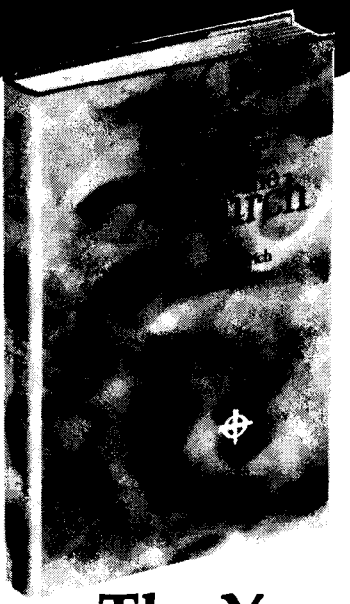

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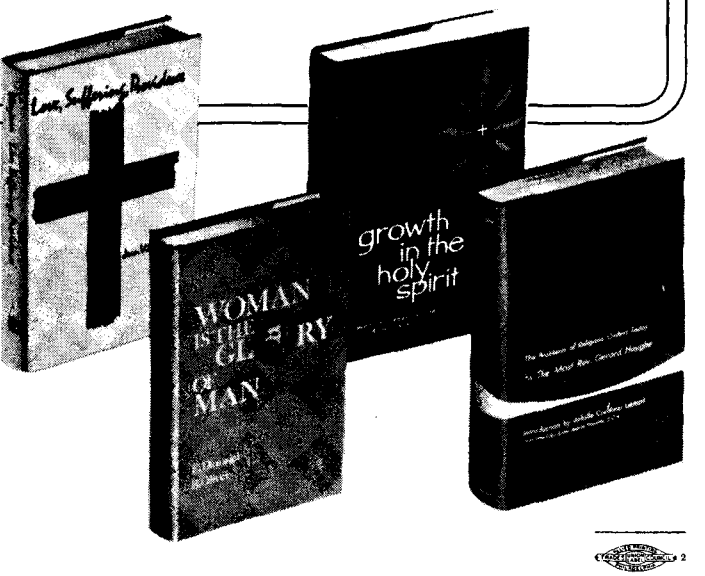

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